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go back to the *Synodicon* of Athanasius, a collection similar to the *Synagoge* of Sabinus, and dating forty years after the Acta Nicæna. The names of the Fathers are arranged according to provinces, with the name of the metropolitan heading each provincial list. In the acts of the council these names evidently were put according to rank and dignity. On p. lx we have the list of participants at the council, as far as it can be made out at present. A map is added for easier orientation, and five exhaustive indices complete this excellent work, in which philology has anew been of signal service to church history. The prolegomena especially are to be recommended as a splendid basis for critical exercises in our church-history seminars.—W. MUSS-ARNOLT.

Altchristliche liturgische Stücke aus der Kirche Aegyptens, nebst einem dogmatischen Brief des Bischofs Serapion von Thmuis.¹ Von Georg Wobbermin, Ph.D., Lic. Theol. (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1898; pp. 36; M. 2.) This pamphlet makes accessible for the first time the text of part of a MS. found at Mt. Athos, presumably of the eleventh century, together with a brief critical dissertation upon it. The text consists of a collection of thirty prayers, with the first and fifteenth of which the name of Bishop Serapion is mentioned, and a tract *Περὶ πατρὸς καὶ υἱοῦ*. The editor's contention is that these all belong to the middle of the fourth century, and that the prayers give trustworthy light upon liturgical practice in the Egyptian church at that time. The attribution of the whole collection in some way to Serapion he makes very plausible, though not irresistible; but at all events we have here some important liturgical remains. The question as to their freedom from interpolation and rearrangement under unknown influences, however, is still open for discussion.

The collection of prayers somewhat closely resembles portions of the Apostolic Constitutions, though the succession of parts is not that of an orderly service. First we have a beautiful form of the eucharistic preface, ascription, and invocation, which is followed by brief formulæ relating to the distribution to clergy and laity. Prayers 5-11 have to do with baptism; 12-14 with the ordination of deacons, presbyters, and bishops; 14-16 with the use of oil in baptism; 17-18 with the sick or the dead; while 19-30 are parts of a full Lord's day service, including

¹ *Texte und Untersuchungen zur Geschichte der altchristlichen Literatur*. Herausgegeben von OSCAR VON GEBHARDT und ADOLF HARNACK. Neue Folge. Band II, No. 36.

an introductory prayer, prayers at the hearing of the homily, for catechumens, for the church, etc. These latter are explicitly described (in a note) as offered before the eucharistic prayer.

If there were space, it would be worth while to discuss somewhat many interesting questions concerning this collection—the general impression of authenticity and purity in the text as it stands; its relation to other extant literature, as the *Didache*, the Apostolic Constitutions, the so-called Liturgies of St. James, St. Mark, etc., to the *Te Deum* and other hymnic remains, and to the Scriptures as a source of reference and quotation; the implications regarding liturgical usage, ecclesiastical organization, and the growth of dogma; and also the general quality of religious thought and feeling exhibited. The study of these prayers, as of others of the early Greek liturgies, emphasizes anew the peculiar delicacy and beauty of thought in that whole field of liturgical expression. We may, therefore, be grateful to Dr. Wobbermin for laying before us this new material in so clear and serviceable a form.—WALDO S. PRATT.

A Manual of Patrology. Being a Concise Account of the Chief Persons, Sects, Orders, etc., in Christian History from the First Century to the Period of the Reformation. With select Bibliographical References. By Wallace Nelson Stearns, A.M., B.D. With an Introduction by J. H. Thayer, D.D., Litt.D. (New York: Charles Scribner's Sons, 1899; pp. xviii + 176, and maps; \$1.50 *net*.) We welcome this book as the beginning of a larger work, which we hope the author will undertake with somewhat greater independence. There has been need of a book of this character.¹ The tables added to the book are very acceptable.—W. MUSS-ARNOLT.

St. Polycarp, Bishop of Smyrna. By Rev. Bromfield Jackson. (London and New York: Society for the Promotion of Christian Knowledge, 1898; pp. 78; 1s.) (= "Early Church Classics.") English

¹ It is a pity that the author has not made use of periodical literature, which would have enriched the book considerably. We cite a few references here. *Sub* Abercius we should like to have seen a reference to Ficker's article (1894) which started the whole controversy, and others, collected in this JOURNAL, 1898, pp. 949-50; Eustathius (p. 60), 2, *e. g.*, LOOFS' book on *Eustathius von Sebaste*, and his article in *Realencyklopædie*³, etc. *Ad* Hippolytus, the Hippolytus Thebanus and Diekamp's contributions toward his better knowledge would be very acceptable; Ficker's important book on Vigilius of Thapsus (1897). For Priscillian (p. 132) see Dierich (1897). Catena (p. 40), see Lietzmann's important book (1897), in addition to Heinrici's article. On Zacchæus (p. 158) recent contributions should have been used; etc.